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SCIENCE AND FAITH; or, Man as an Animal and Man as a Member of Society. By DR. PAUL TOPINARD. Translated by Thomas J. McCormack. Chicago: The Open Court Publishing Co., 1899. Pp. vi+374, 8vo. \$1.50.

THIS small volume touches almost every question treated specially in the works of Westermarck, Lloyd Morgan, Baldwin, Spencer, Lipper, Schäffle, Romanes, Tylor, and others. Beginning with his own specialty, physical anthropology, Dr. Topinard points out the differences and resemblances between man and animals, and then takes up the problems of general evolution in a very summary way. Similarly, he recapitulates the facts concerning animal societies and early human organization, touches on promiscuity, the maternal system, worship, and other questions of genetic sociology, and concludes with a view of the relation of the individual to the state, which is, in brief: "The maximum possible to the individual, the minimum possible to the state, and in the latter the most possible to the local self-government, the least possible but the necessary to the central authorities. If I am not mistaken, this is the condition which exists in the United States." Comparing his own views of progress with some similar views previously published by Huxley, Topinard says: "Huxley does not formally indicate the ethical process which I set up; namely, the molding of the acquired and unconscious ego to conform to the needs of society; but it follows implicitly from numerous passages of his on habits, reflex actions, heredity, etc. We find, in fact, that there is no choice; either we have to abandon ourselves to the *laissez-faire*, which is nothing but the cosmic process itself, and can lead only to anarchy and the rule of the strongest; or we must, by taking our stand on the nature of man, *direct* the ethical process, as I have explained." Topinard's main proposition is, in fact, that egoistic impulses must be replaced by altruistic ones. His effort to show the mechanism by which this is accomplished in society is interesting reading, but not convincing on the psychological side. Alluding, in conclusion, to the title of the book, the author reminds us that he has said much of science and little of faith, and nothing of the relation of science to faith, *because the two are in no way related*. The volume is, on the whole, of interest to the layman, but of little importance to the specialist.

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